# The Inquirer

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# Unitarians in Conference

ATTENDANCE at the annual meetings of the General Assembly of Unitarian and Free Christian Churches at least settle one point. There is—particularly at the Assembly service—not the slightest doubt that here is a united body of people, with a long history behind them, with a purpose before them, and with a religious unity that, no matter what happens to it under examination, is very real when—as in the service—it is not examined. Whatever titles the Unitarians apply to their collective witness there is little doubt that they form a Church, in the sense of a communion of people drawn together by a shared religious witness.

Once again this has been impressed by the annual meetings just concluded, not only in the spiritual sense, but in the extremely well organised voluntary labour that made the meetings pass off so splendidly. Behind the scenes in Manchester many excellent people worked well so that the whole movement could feel that it was being cared for by efficient loving service. Even ladling out soup with choices for vegetarians and non-vegetarians can mean a considerable contribution to a sense of belonging!

### Accord

At these annual meetings as at so many others there were apparent the tugs and tensions within the movement. They are important. If they are not understood they can be frustrating. Indeed the very existence of the tugs and tensions can do real damage to the underlying unity. Undoubtedly here is a body called together by a shared religion. Undoubtedly that means complete accord somewhere. There could be no such body without it. But many people would be hard put to it to say what it is.

Is it a Church? Many Unitarians jib at the word not only because of the overtones implying unity based on theological formulas, but because it suggests a sectarianism that many Unitarians dislike. The small body of religiously conscious people look beyond religious divisions to a comprehensive Church that has been called the Church of the Holy Spirit. It is one of their visions. Consequently they do not want to be a sect.

### The Heart of the Unity

Has it a particular witness? It is hard to have this without entering into the dangerous ground of theological formulas, or sinking into the cliches intended not to cause internal offence. It is quite certain, for instance, that any "publicity" put out on its behalf will fall into criticism and give the feeling of inadequacy. This publicity is asked for. The witness is demanded. Yet it is doubtful whether on this level the movement discovers itself, or really finds what it wants to say. The publicity as it were does not reach the heart of the unity; the real thrill that makes many people one, for instance, at the annual service—which is not only a service but a witness.

The Unitarian movement is likely to regard itself in some way as a Church. It will no doubt face the limitations of sectarianism in this, and thoroughly dislike them. It will no doubt seek, as it has always sought, to tell other people about itself, and it would be foolish not to do so. But none of this is really satisfying, and it certainly does not reach the unity that makes it very conscious of itself at the annual meetings.

### Creative Unity

What is it? That it is present there is no doubt, but that it is easy to reach or describe is extremely doubtful. Yet this unity is the very creative source of the movement. Without it each congregation would break up into atomised parts. They have not broken up. They all feel in various ways a sense of belonging. Wherever this is not felt then there is a sense of localism that sooner or later defeats that particular congregation. In any case the annual meetings are a witness of unity, and usually imply a witness or desire for more. It reaches after the creative source with perhaps the intuition that out of that source everthing that effects the movement as a movement belongs.

What is this source? What precisely are the creative depths of the movement? Are they known, being utilised and lived with? There are no known answers to these questions. On the whole they are shrugged aside by some reference to freedom, or by some all too easy withdrawal into enticing private worlds.

Unitarian advance sooner or later will rest upon the strengths that this inner unity can give in all its creative power. It is doubtful whether this creative power is being used at the moment because no one is particularly eager to find out what it is. The most difficult question for Unitarians is: what binds them together? Of the existence of the bond there is no doubt, but of its nature few feel the need to find out or live in the movement creatively by it. On the whole it seems easier to live on the surface; but the frustrating tugs and tensions show how hard that is.

# THE MEETINGS

## THE PUBLIC MEETING

IN Manchester's Free Trade Hall, scene in the past of many famous meetings, Unitarians held on Thursday of General Assembly week the most inspiring public meeting for a decade. When Rev. Hill Wareing, who presided over the meeting, took his place on the platform it was to face a crowded hall, every seat, both downstairs and in the gallery, was occupied. There were present ministers and delegates, layfolk from surrounding churches, interested "outsiders". But it was certainly not numbers by themselves which made this meeting noteworthy. It was the sense of conviction, the thoughtful, compelling utterances of the speakers. Here one sensed were three Unitarians, a University teacher of anatomy, a Minister who is also an experienced psychologist, and a lawyer who is also a church secretary, who were not afraid to declare the faith that is within them.

Their task was to speak to the theme "Unitarians face the challenge of today". They commented on the religious situation, of the challenge it presented, of the faith which they were convinced would meet it. They gave testimony to their own measure of conviction and of their certain assurance—and this perhaps was the most inspiring thing of all—that Unitarianism was meeting already this challenge. The gauntlet had been taken up. With these three speakers there was no mood of apology, no mood of defeatism. Their emphasis was distinctly positive.

### Tribute to "The Inquirer"

Together they killed, it is to be hoped for all time, the unfortunate tendency to over accentuate the differences existing among us and to speak of them, and to glory in them, just for their own mere sake. Approaching the present religious situation from different angles, against different backgrounds, they yet revealed a unity of concern and approach that was heartening.

Dr. June Bell spoke first. A housewife, University teacher and Church Secretary, she told us that she was a newcomer to our Churches. She had come from Anglo Catholicism to Unitarianism via FOY and of her debt to this organisation she gave testimony. But for it and her subsequent introduction to Unitarianism she might well have been still a homeless wanderer.

In her first remarks, Dr. Bell paid tribute to this paper's editorial of December 31st last. The speaker referred to the challenges, both from within and without, which the church had to face and went on to say that the most fundamental challenge was voiced by Rev. E. G. Lee when he wrote "When the Unitarian movement, in the company of other religious bodies, is receiving hard blows from passing events, the great challenge is to be found in the meaning of its convictions, and the power which can be felt coming from them".

Dr. Bell explained how her withdrawal from Anglo Catholicism had left her, as indeed it has left many others, homeless so far as religion was concerned, yet holding on to some religious principles and with a strong urge to seek after God. One of her debts to Unitarianism was that it provided a place and offered help which enabled honest doubt to be sorted out.

### The need for prayer

There were two very obvious needs which humanity was ever seeking to fulfil. The need to worship and the need to belong. By worship Dr. Bell did not mean primitive acts of prostration or propitiation but the more abstract and much deeper urge to seek after and know God. She recognised that to this some people would add the need for prayer. She was not sure that she could go all along with them in this except in so much as prayer was a way of seeking after and knowing. Both prayer and worship could be done on one's own. But belonging could not and worshipping in community had at least one inestimable advantage over worshipping in solitude, it provided opportunity for joint public assent to certain values.

Dr. Bell thought it was easier to live up to something you had given public assent to, if only by your presence. This might seem a poor skeleton of attributes to ascribe to a church—provision of a community to belong to and an opportunity to accept values in public. For some people this was for the time being all the religion they could see the need for and while it was not all that Unitarianism offered, it was offered and without conditions or demand.

The speaker saw Unitarianism meeting the challenge of today as it became alive to "the establishment and exercise of our own convictions, the service to agnostics and the dissatisfied and the combating of secularism".

### The impact of reason

The Rev. Charles Bartlett, Minister of Cross Street Chapel, Manchester, was the next speaker. He saw the challenge emerging as the result of reason coming of age. To him the most astounding thing about the modern world was not its awful slaughter, not even the Damoclean bomb, but the way in which human reason had moved forward by leaps and bounds, to reveal so astonishing a range of knowledge as to put into the hands of puny little men such colossal power over every department of human life. One of the direct results of this outbreak of human reason from its old, perhaps tutorial servitude to sacred teachings, social, moral and religious, was that for the first time in human history the fundamental meaning of life and the fundamental nature of man was being called into being.

In the past men had said "There is no God." "There is no purpose in the Universe." "There is no meaning at all." But they had been odd men standing apart from their fellows. Now the great controversy ran through the world, certainly through the whole of the white man's culture.

Mr. Bartlett went on to cite some of the questions that were being asked as the debate proceeded in every culture, between the church and communists, in the minds, too, of some who sing their hymns on Sunday, and who, too wonder. Is there a God or is there not? Is there a single plan and purpose running through the whole vast universe? Is man a functioning place of physical mechanism and no more? Or is he an immortal soul whose destiny, though linked for a time with his earthly body reaches out beyond the limitations of the body? What had to be decided was whether Unitarians could enter into this debate as the Anglican marriage service asks woman to enter marriage, without fear and with no amazement.

"Can we," asked Mr. Bartlett, "let ourselves feel the doubts, the differences, the difficulties of faith? Can we in fact give ourselves willingly to this trial of fire, into which religious faith has been flung, believing that in the end no religion is worth holding on to unless it can stand the test?"

In his own mind the speaker indicated there were no doubts on this issue. "I think we can," he said, "and more. I think we are doing this at this present time, exactly that."

Again Rev. C. Bartlett asked, "Can the Unitarian Churches remain havens of calm, quietly trusting in the exercise of reason at this very moment when reason appears to be digging a pit for us to fall into? Avoiding hysteria, teaching by precept and example that the way to deal with life is with temperate reasonableness. This is the challenge to the root of our souls".

"I believe," he ended, "that we are meeting the challenge, meeting the chaos of the modern world at the point where it hits us most insidiously, and remaining firm."

### Meeting the challenge

Mr. M. H. Grundy, M.A., was no less confident as to how this challenge was being met. He sought to stress what it was that gave distinctiveness to Unitarianism. He saw it in the great advantage that we offer no barrier to those who differ

from us, and that by stripping traditional habits of thought of their non essentials, we presented the bare essentials of good religious thinking in which all could share. A further advantage was that we could speak our minds without being held back by preconceived ideas, or restricted by reason of our having in matters of faith and morals any vested interest which we are reluctant to surrender.

Earlier in the meeting Dr. June Bell had spoken of the help Unitarians had given her at a time of doubt. Mr. Grundy indicated that it was in this field that he saw the great opportunity for us to meet the challenge of today.

"It is," he declared, "quite vital that we in our movement, as a first step, should never weary of seeking to influence our fellow men with those first principles which we take for granted." He did not mean by this that we should set about making all good men Unitarians but "if we can help some of our fellows to be at least decent minded heathens, we shall get somewhere and might in the process make some good Unitarians".

Finally the speaker stressed again the nature of the distinctive tasks which is ours, the contribution which Unitarians could make to the meeting of the challenge. His words are particularly worth noting—"Our distinctive contribution is not to prompt authority but to query it whenever we see it; not the assertion of the uncritical acceptance of man's ideas but simply the promotion of individual responsibility for good, the advancement of conscience in spheres where it is unfashionable for it to operate and the possibility of detecting the divine spark in even the least likely of our fellow men".

Listening to these three speeches, one sensed emerging from them a pattern of thinking that indicated the needed emphasis for this time; the emphasis needed if into our churches there are to come the reverent agnostics, the homeless wanderers.

Rev. C. Bartlett said that he was proud of our Unitarian churches, not only because of what they stood for, but for what they already are, and for what in the things of the spirit they are doing already.

This meeting made not a few Unitarians feel that in this pride they too could share.

## THE RECEPTION

EACH General Assembly annual meeting has its surprises. For not a few ministers and delegates, especially those from the South, the first came when Manchester greeted arrivals with glorious sunshine; the second came when the spacious Gothic Monton Chapel with its imposing spire was seen for the first time. So different in many ways from churches and chapels with which visitors were familiar.

But though Unitarian churches and chapels differ in their architecture and though Unitarians are a people with varied views and opinions, fellowship at these annual meetings is much the same always—warm-hearted, earnest and sincere—this was obvious as soon as the threshold of the Monton schools was crossed and folks began to greet one another, to take of the refreshments provided by the Manchester District, and learned of plans made on everyone's behalf.

Older folk among the company began to recall earlier visits to Manchester and more than one remembered how it was in the City just over thirty years back that the G.A. came into being. Others talked of previous meetings and contacts made, while yet others, of whom there were happily more than one, were present for their first G.A. meeting and were looking round trying to discover who was who. It was all very informal; all very happy and when the formal proceedings did begin they were very brief.

We were welcomed by Mr. A. L. Blake. We listened to notices from Mr. Kirby and we were introduced to Rev. Dan Lyon from California, who with his wife and two children were among the guests. Mr. Lyon spoke friendly words of greeting on behalf of his fellow religionists in America and revealed his interest in history with one or two interesting observations about the great men of our faith and the links that unite us with American Unitarians.

And after this we gathered once more for further cups of tea and further talk; at least some of us did but others went to the R.E.D. meeting. Another General Assembly had begun.

## ELEVEN YEARS IN SOUTH AFRICA

### The Rev. Magnus C. Ratter speaks at Ministers Meeting

AFRICA is the melting-pot of four different cultures—(*a*) the negro, now developing at a gallop, (*b*) the Hindu, (*c*) the proud Afrikaans, inspired by stern unyielding Calvinism, and (*d*) the English, dependent on the economics of a country over which they have little political control.

"I dislike people who close our churches", maintained Mr Ratter in reference to ministers with strong but ecclesiastically-destructive consciences on political and social issues. Having from the start realised how easy it would be to destroy his whole congregation by an outright allegiance to any one of the four contenders for political power, he had declared "a plague on all their houses", devoted himself to discreet, useful welfare work, and the promotion of understanding between the contenders, and had left his church financially stronger, and in a position to sprout three "fellowships". Only those living in the midst of the tragic situation could know what was politically possible. He himself deplored the policy of apartheid, but realised the futility of marches to Trafalgar Square and the passing of "resolutions" on the subject. Rarely in history was a moral question a completely clear-cut one between a simple good and a simple bad. For example, was Hitler all evil? "Make sure your own doorstep is scrupulously clean before offering the soap to a neighbour", he declared. "Why do not our Anti-Apartheid demonstrators process round our own troubled areas, and find out on behalf of our own coloured immigrants, what landladies and what firms practise a colour-bar?" The South African negro sleeps, eats and is educated better than any other negro south of the Sahara. He affirms his faith in the Schweitzer attitude of an integrated society. "Of course all men are brothers", he declared, "but the negro is our *little* brother". He believed in quiet, humble service to the negro. "There is more divine wisdom at Lambarene than at Bonn. You can't save the world from London", he concluded.

Questions revealed that though his church could not take an open stand against apartheid, it was serving as a lonely but vital outpost of liberal religion, and a spiritual home for more than 100 isolated Unitarians. "Must we then be silent, merely because we haven't been to a country?" was the final question. "We are not in the situation, we must therefore be modest in our judgement," replied Mr. Ratter.

## SOMETHING TO TELL THE WORLD—AND HOW!

### Address by Bruce Findlow

(General Assembly Youth Meeting, Cross Street Chapel, Manchester, Wednesday, 12th April, 1961.)

THE Unitarian movement as I understand it, does not now stand for some set of religious beliefs which all Unitarians more or less accept. At some time in the past perhaps it was like that; it may become like that again some time in the future but it is not like that now in 1961. Now it is a movement of religious people who differ widely as to their beliefs. Some believe in Jesus Christ, some only believe in Jesus; some believers in Jesus see him as a spiritual leader, for others he is an ethical teacher; some see him as the only leader, some as the best, some as one among several great religious figures. Some Unitarians believe

in God but we have some different images of God; some Unitarians can only believe in man and reject the whole idea of God. Some Unitarians sit on the fence—they find it difficult to believe in anything and go on seeking and seeking, more or less, but seldom find anything worth keeping. Some Unitarians are full of negative feelings about traditional Christian beliefs but find it difficult to move on to positive beliefs of their own. The Unitarian movement cannot today be described in terms of commonly-held beliefs like the beliefs of other religious bodies—in belief we range all the way from convinced liberal Christianity to the extremes of doubt and unbelief. In my church are a few members who call themselves atheists—I am glad that they feel able to be with us, though not glad that they think themselves atheists.

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Despite this wide range of belief—even conflict of belief—we still try to tell the world about the Unitarian movement in what I would call the old-fashioned way. The most recent attempt is the leaflet *Unitarian Affirmations Today*, dated 1960, and it is thoroughly misleading. It begins by speaking about what "*a* Unitarian believes" but then everywhere else it says Unitarians (plural) believe this and that about God, and the Bible, and Jesus, and Science, and Prayer, and several other things. But we do not—and we know we do not. It says we follow the search for truth—but not many of us do, it says we share our faith with each other (when did you last share your faith with a fellow-Unitarian?). These Unitarian Affirmations do not start from where we are today at all—they do not genuinely recognize our diversity and our doubt.

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I believe that we do have something to tell the world—something which is true for most of us—something like this:

1. We Unitarians speak out of our churches not as "saved" to "sinners", not as perfect men to imperfect but fully aware that we share the imperfection and weakness and need of all men in the world today.

2. But we Unitarians believe that man is capable of great goodness, that he wants to live a good life, that he wants to be at peace with the world around him, with his neighbours, and within himself.

3. We recognize that this wholeness of life is hard to achieve today but that we must win it for ourselves with whatever help we can find. We believe in the church, the community of concerned people, as a human institution of religion which can give real help.

4. We believe that man's deepest need is spiritual—that in every generation he reaches out for something beyond himself; in traditional language, he seeks God, and often, he comes to believe that God seeks him.

5. We believe that spiritual help can be found in all the great religions men have made, but that our movement rises historically out of the Christian religion and we live in a society shaped by Christian values and therefore our best help will come from whatever Christian words and symbols and ideas speak to our present condition.

6. We believe that there is much help for all men in the work and discoveries of scientists and philosophers—that there is no knowledge from which we should hide in fear.

7. We believe that the possession of a personal religious faith is the basic necessity for good human living; that such a faith is better when shared with others; that such a faith is effective only when it is expressed in a way of living here and now.

8. We believe that every man can have his own faith by the full exercise of his own powers of thought and feeling and observation; that many kinds of churches can help him to do this but that the church which truly recognizes his individual need, and freedom, and responsibility is the church that can help most. We believe that ours is meant to be such a church.

# THE ANNUAL BUSINESS MEETING

WITH the singing of John Haynes Holmes' great hymn "The Voice of God is calling its summons unto men" followed by prayers led by Rev. Hill Wareing, President of the Manchester District Association and minister of Monton Chapel, the General Assembly's thirty-third annual meetings began.

First business was a resolution of thanks by Rev. John Storer of Newcastle-on-Tyne to Mr. A. L. Blake for the services rendered by him as President during the year. This was carried unanimously, the retiring President intimating that his experiences travelling round the country had convinced him that there was building up a growing potential in our movement. We were now past the stage of rebuilding following the war and were well on the way to adapting the pattern of our church life to meet the needs of modern society.

Mr. A. L. Blake then proposed that Rev. J. Harry Smith (Vice-President) be appointed President for the year 1961-2. Support for this resolution came from Mr. Tom Hutchinson of Rotherham, where the incoming President had served as a minister in the 'twenties. Mr. Hutchinson related how at the welcome meeting after Mr. Smith's induction a lady recited verses which included the words "He fell among thieves". He spoke of Mr. Smith's concern for people and of his deep devotion to the Unitarian cause. Ministers and delegates indicated unanimous approval of the resolution and the Rev. Harry Smith was then installed by the outgoing President, and the badge of his new office placed upon him. The Presidential Address followed. This has appeared already in these pages. It was a thoughtful, vigorous address, marked by those flashes of humour characteristic of Gee Cross's popular minister.

Mr. Smith moved next that Mr. K. M. Street be appointed President for 1961-2. This was agreed and in reply Mr. Street said he felt this resolution was not only an honour to himself but a tribute to the churches beyond the border. He looked forward to serving his apprenticeship under the new President.

### A Novel Suggestion

Rev. John Kielty was called upon next to move the adoption of the report of the Council and to speak on the state of the Assembly. The substance of Mr. Kielty's address has appeared separately. Its most novel suggestion was that the possibilities be explored of recruiting some ten men with experience in commerce or the professions, and about forty years of age, for ministerial training. It would involve finance, but he was convinced such a venture would prove rewarding. The Secretary gave particular emphasis to the importance of the Simplex Envelope System and appealed for its general adoption.

### The Simplex Scheme

Mr. Pollard (Treasurer), in moving adoption of accounts, also stressed the importance of the scheme both as a means of augmenting local and national funds. Unless there was a substantial rise in income they could not do the work which was called for if there was to be a serious effort to spread the faith. The fact that income had covered expenditure in the last year was due to budgeting carefully. It must not be taken that the situation was satisfactory. There was need for continued effort to secure regular income and this was preferable to occasional appeals for large sums.

Ministers and delegates were invited to raise points on matters covered by the report and Chairmen of the various Committees took their place on the platform to answer questions.

### The Stipend Problem

Dr. H. J. McLachlan (Belfast) wanted information as to progress made by the Laymen's Committee studying the stipend

problem. Mr. A. L. Blake intimated the report was now in its final stages and it was hoped to present the same to the July meeting of the Council.

Mr. Franklin Johnson (Swinton) felt it was desirable to know how far standards set up in 1959 had been implemented before new proposals were considered. The Secretary pointed out no one had spoken of any new proposals. One of the things this Committee had been charged with was this question of how far congregations had implemented the 1959 recommendations.

The question of whether Unitarian representation in the British Council of Churches was of value was raised by the Rev. T. J. Jones of Cardiff. He spoke of experiences in his former pastorate where the local Council of Churches did not invite Unitarians to membership. The Secretary of that body, he had found, was now occupying a similar position in Cardiff. He presumed he was pursuing a similar policy. The Rev. A. V. Vallance (Chesterfield), who is one of the G.A. representatives on the British Council of Churches, said he felt it was not only worth while but also important that there was Unitarian representation on the British Council of Churches. What was regrettable was that local councils in some cases debarred Unitarians. This was contrary to the model constitution for local councils. He instanced how in the Manchester district the Unitarian churches had always enjoyed membership of the local Council of Churches.

Mr. Ivan Knowlson asked a question relating to the publicity accorded the G.A. memorandum on broadcasting by the Press. It brought from the Rev. John Kielty the interesting information that one of the broadcasting channels, he would not say which, had requested sixteen copies of the memorandum.

The same questioner wanted to know the position of the appeal fund. How long was it likely to last? What would replace it when that time came? Were plans being thought out?

The Rev. Stanley Butler (Dean Row) gave details of payments being made from this fund and of the likelihood of it being exhausted earlier than was anticipated. He said the best way to replace it was by congregations taking up the Simplex Envelope System. This gave regular income.

### The Annual Meetings 1962

A most vigorous discussion arose over proposals that the 1962 annual meetings be held in London over a weekend and that congregations be urged to make pulpit arrangements so that ministers could attend.

Rev. Albert Smith (Knutsford) intimated his congregation were opposed to this change. Mr. Franklin Johnson, on the other hand, felt it a good idea. Rev. K. Sherratt (Mansfield) thought it an unfortunate decision. The Rev. Baker Short (Swansea) spoke in similar terms instancing difficulties that might arise. He moved a resolution that the 1962 meetings be not held over a weekend.

The Rev. A. W. Vallance said he felt it would be unfortunate if the resolution was carried. For years it had been said greater participation in Assembly meetings was wanted from young people. This suggested experiment had this in mind. Local congregations could plan a service without a preacher if they planned ahead. He had known very excellent services being held in which there were musical renderings, poetry readings. Fifteen votes were cast in favour of the resolution. Ministers and delegates by large show of hands indicated opposition to the same and approval of the proposal for next year.

### Speke

Division of opinion was reflected again when a question was raised regarding the decision to abandon the cause at Speke. The Rev. Eric Price (Bolton), one of the initiators of the Speke cause ten years ago, spoke feelingly of his disappointment and regretted the words of the report "that we went in too late and with too little resources". He pointed out Unitarians were the first non-conformist cause to be established in Speke, and spoke of the enthusiasm which marked its beginnings and its early achievements. He was critical of the decision of the Liverpool district. The Rev. Maurice Johnson (Coventry) replying to these points, felt that in the early days there was too much differing and quibbling over the type of building required and all the while this was proceeding, opportunities were passing by. The real explanation at the end was that the appeal for funds just did not gain the needed response. It was the Speke Appeal Committee itself which regretfully decided the project could not go on. Rev. Keir Murren (Liverpool) shared the Rev. Eric Price's feelings about the early hopes and possibilities, but expressed the view that you could not hope to succeed with a new cause when the District Association was split.

At this point the meeting adjourned for lunch, but on resumption the Rev. Stanley Butler, who made the Speke Appeal for £15,000, spoke of the financial situation which had to be faced, and how, despite generous grants from Headquarters and gifts from friends and churches, Speke was still short of some seven thousand pounds. It would not have been fair to saddle a small congregation with such a debt. Mr. Butler shared the general regret that the decision had had to be made and paid tribute to all the devoted service of those ministers and lay folk in the Mersey area who had laboured so devotedly. Speke was not lost if the lessons it gave rise to were learned.

### After Lunch

FORTIFIED by their "Bavarian" lunch at Belle Vue, the delegates returned to their annual sport of harrying the G.A.'s officers and chairmen of committees. First of all on Publicity affairs, the Rev. G. Parkinson wanted to know why the most use was not made of the word "unitarian" on church notice boards. The answer was thought to lie with the churches who did not use it. The Rev. B. Findlow wanted to know why the G.A. Headquarters wanted us all to do things in exactly the same way, particularly with reference to the "Model Calendar". He was assured that as long as Unitarians were Unitarians there was little danger of them ever doing anything together.

The Rev. K. C. Treacher was amazed to find that the resolutions on Public Questions so carefully framed and passed at the last years' Annual Meetings were not passed by the Annual Meeting proper, and therefore did not represent the Assembly's official opinion. With regard to the recommendation on Mental Health, he was informed that three specialists had been asked to advise on the best way of including courses on mental health as part of the training for the ministry.

On Social Service affairs, the delegates were informed that hardly any Unitarian day-school teachers had troubled to reply to the questionnaire on religious instruction in day schools.

### Free Wireless and Television Licences

The Report and Accounts for the year 1960 were then received and adopted, the Hon. Treasurer and the Local Treasurers thanked for their services, as were all concerned with the Anniversary Service the previous evening, and Auditors were appointed for the coming year. Greetings from the American Unitarian Association were personally brought by the Rev. Dan Lyon, and other greetings were commissioned for despatch to Unitarians and other liberal religionists the world over.

Finally after 50 years as minister of St. Stephen's Green, Dublin, the Rev. E. Savell Hicks was elected an Honorary Member of the Council by the standing acclamation of the delegates. He replied with some vigorous first-hand descriptions of life in Ireland under "the troubles".

The General Assembly was then legally empowered to accept gifts of freehold property, an imposing scroll of greetings to the new Unitarian-Universalist movement in America was sent on its way, and the delegates then closed the meeting by showing their unanimity on at least one matter of public concern—the provision of free wireless and television licences for certain categories of old people.

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### Changes of Address

Ivan Knowlson, 240 Moorside Road, Downham, Bromley, Kent, from 24th April, 1961.

Rev. E. D. Davies, 18 The Crescent, Sudbury Court, North Wembley, Middlesex.

# THE CHANGING PATTERN

## TEENAGERS AND SUNDAY "SCHOOL"

THE retiring president, Mr. Alex Rogers, presided over the opening of the meeting of the Sunday School Association in Monton Church on Tuesday afternoon. Opening devotions were conducted by the Rev. Harold Gore.

In his opening remarks, Mr. Rogers said he had thoroughly enjoyed his presidential year and had been greatly encouraged by the loyalty and zeal shown in schools throughout the country. He remembered with particular pleasure the fellowship of the Oxford Summer School.

He told the meeting that they had every reason to be proud of the work of the department and made special reference to the able leadership of the Rev. Dudley Richards, Director of Religious Education.

The future, he commented, was in the hands of our young people and he hoped the final paragraph of the annual report, "Hope Unweary", would bring home the need of our churches to back up the work of the REYD.

Presenting the annual report, the Rev. Dudley Richards paid tribute to the hard work of the retiring president.

With sufficient co-operation, commented the Director, we could transform the work of the department within twelve months. There had already been considerable improvement over the past twelve months. In another forty or fifty years, he said ironically, all our schools might be subscribing and in another hundred years all our churches might be having Youth Sunday services. The department, however, could not wait that long. Religious education was vital work. How many fraternals discussed this topic? How many Unions also seriously concerned themselves with its many problems? After all, religious education concerned the minds and souls of young people.

It was something to have the patience of God in these matters, but there was also a place for divine impatience as well. The religious education of our young people should not have to wait on the lack of enthusiasm and interest of people in responsible positions.

### The New President

Introducing the new president, the Rev. Sydney H. Knight of Stand Chapel, the chairman spoke of his abounding enthusiasm for Sunday School and Youth work. Mr. Knight, he said, served actively on many denominational committees and had the interests of our Unitarian faith very much at heart. He was sure he would make an important impact upon our movement during his year of office.

During his presidential address, the Rev. Sydney Knight said:

You are the Sunday School Association, with 128 years of history behind you, but as we all know the real work for which this Association exists is (and has been for some years) carried out by a body of which the Sunday School Association is an integral part—the Religious Education and Youth Department of the General Assembly. Yet, despite the frequency and facility with which we repeat the name of the Religious Education Youth Department, I do not believe that as a Movement we yet appreciate the full implications of replacing the words "Sunday School" by the words "Religious Education", and of coupling this with the word "Youth".

Sunday Schools today are changing in two ways. With few exceptions, the age-group that comes to Sunday School is getting smaller and younger. Primary and junior children still love to attend, but teenagers are dropping off more and more. A partial reason for this is, I am sure, in the name "Sunday School". Young people are growing up more rapidly, and in consequence, once they have left school, they like to feel they have left for good. That is why we hear about "further education" rather than "night school". But it is not merely the word "school" that is the cause of the trouble; a larger part of the reason is in a whole mass of ideas still associated with the Sunday School. Sunday Schools have been concentrating less on the Bible and more on morality and character. This is the second change in Sunday School work. Teenagers do not like moralising, and those familiar stories of "good rewarded" do not fit in with youth's realistic view of the world today. But they do need religious education. In fact, if they can find *real* religious education, they lap it up eagerly.

### Religious Education to Young

Our Sunday Schools may have plenty of primary and junior children, but numbers drop off in the older classes, and we are exceedingly lucky if one child in twenty goes on through to become a full member of the congregation. Yet I am absolutely convinced that every young person needs and desires education in religion which is relevant to his life and feelings. Young people leave because they do not find it in the Sunday School. We give religious education to our young children in stories, games and expression work. We give religious education to older members from the pulpit. But we do not give adequate religious education to youth, and our movement is inevitably the poorer for it.

We desire each Church to be a living Church, with a future. This means it must embrace people of all ages, both young, middle-aged and old people; that it should be a family Church. In a true family, each member is concerned about the welfare of every other member. Likewise, in a true family Church, you will find the adults taking a keen interest in the young, every member of the congregation vitally interested in the welfare of the Sunday School and the Unitarian Young People's League. Is it like that in *your* Church? And are the Sunday School and the UYPL officially represented on *your* governing committee, as they are nationally on the General Assembly Council?

Young people can be educated religiously, not by having lessons pumped into them, but only by learning from the experience of doing things while being helped to look at life through religious eyes. I am sure that, without being too precise, we would all agree that religion involves a love of life, of people and of God; a satisfactory relationship with the world, with one's inner self, and with the indwelling spirit of God; and a conviction of the unity and goodness of all things, even though we cannot always see it.

In the family, teenagers and young adults are still influenced by contact with their parents, and as parents we realise our responsibilities. The Church also should provide the equivalent of parental guidance in religious education.

### Mature Leaders

I believe that every UYPL or youth organisation ought to have as its President a mature adult, carefully chosen, the Minister if possible, but not necessarily, in whom the young people will readily confide, whom they will respect without displaying unnatural restraint, who will not be shocked at what young people do, but who will recognise their need of something solid to kick against (just as a baby needs a teething ring), and who will be a guide and friend without seeking to impose his own ideas or work out his own frustrations on them.

"Religious education" should aim at making each Church a true family Church, where all ages are united in their affection for the Church and for each other, and where all strive to apply their religious ideas and ideals in deeper personal relationships among themselves, and, individually and collectively, between themselves and God.

The following officers were elected by postal ballot:

President-elect: Mrs. Nora Tempest. Retiring President: Mr. Alex Rogers. Hon. Treasurer: Miss L. M. Hosegood. Committee: Revd. Joyce Hazlehurst, Mr. Ivan Knowlson, Miss Florence Railton, Revd. E. Basil Short, Mr. John Wilson; together with Mr. Alan Curren, the representative of the Northern Sunday School Federation. Hon. Auditors, Messrs. O. Furnival-Jones and P. M. Gimson.

# THE CLOSING ADDRESS
## THE ONE THING NEEDFUL

(The closing address at the Assembly meetings was delivered by the Rev. Charles Euston of Torquay.)

THE closing words of this Assembly might well be the first words in the *Journal of Amiel*. "There is but one thing needful—to possess God. All our senses, all our powers of mind and of soul, all our external resources, are so many ways of approaching the Divinity, so many modes of tasting and of adoring God". We look now with great hope to the days ahead. We have made our decisions and passed our resolutions. Now we must consider the best means to put them into effect.

What must we do now? The answer comes: "There is but one thing needful, to possess God". All the external resources of this Assembly, all our organisation, all our churches and chapels, all our powers of mind and of soul have only one true purpose. Their one comprehensive end is God. Our very existence as a living body depends absolutely upon our dedication in God. Without this we shall accomplish nothing. With this we may accomplish everything, within the will of God.

There is only one way to possess God. We must allow ourselves to be possessed by God. We are here to allow that which eternally is to break forth in our realisation. Because we are limited beings we hunger for the unlimited. We start with a longing to expand ourselves, but within us is something of the Infinite. This Infinite within us urges us to lose ourselves. At first we seek to draw the Unlimited God into ourselves. But the Unlimited is too great for us. We cannot contain. We can only be contained. It is for this that the Infinite within us rouses us to plunge ourselves into all that is. We throw all we are into the Unlimited, the Infinite, God.

★

To give ourselves to be possessed by God is the Divine direction of Truth. It is the one way of realising the Truth which already is. We regard our search for Truth as sacred, and the discovery of Truth our divinely inspired purpose. But we must remember that Truth is only found in the company of Humility. When in our effort to possess truth we are humble enough, we shall discover that Truth possesses us.

To become worthy to be possessed by truth we must take the way of love. "We are placed on earth a little space" wrote William Blake, "That we may learn to bear the beams of Love". The beams of Love are not easy to bear. They burn with a light not our own, for they burn with the light of the Love of God. It is to this dedicated duty we are given. We must become worthy to bear the burning beams of God's penetrating Love. To that creative Love all our organisation, all our external resources, all our personal lives must be given.

To that Love we must go, in that Love we must be possessed when our situation grows difficult. Abraham Lincoln, in the midst of the difficulties of his administration, spoke from the depths of his heart: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and the wisdom of all around me, seemed insufficient for the day". Have we any other way to go? Have we any other thing to do, here in the midst of our difficult situation, but to offer ourselves to be possessed by God? From that experience we rise better able to do what God requires us to do. We become fortified in God. We become possessed with the strength to carry through our Divine assignment.

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**FURTHER REPORTS ON THE ASSEMBLY MEETINGS WILL APPEAR NEXT WEEK**

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# UNITARIANS AND BROADCASTING
## EVIDENCE BEFORE THE PILKINGTON COMMITTEE
### (Contributed)

FROM a purely denominational standpoint we feel that our unique position as the only denomination which places liberty of belief and worship in the forefront of its doctrine, has never been allowed to be put fairly to the listening or viewing public.

This uncompromising declaration finds place in the memorandum submitted by the General Assembly to the Pilkington Committee which is considering the future of broadcasting. It stresses that while the Beveridge report ten years ago made special mention of religious minorities and commented "a body like the Unitarians with a long tradition of spiritual service has claims to consideration out of accord with its numbers," nothing has been done to implement the spirit of the Beveridge Committee's report.

The memorandum points out that while there have been a limited number of broadcasts from Unitarian churches and very occasional talks such as that given lately by Mrs. Hauskin in *Woman's Hour* no Unitarians, minister or layman, has had the chance to broadcast or prepare a programme explaining the Unitarians' liberal approach to religion.

★

"The ironical situation has been reached", says the memorandum, "in which the B.B.C. are offering the freedom of the air to the liberal orthodox churchman—if he is careful not to say in so many words that he is a 'liberal'—this label is still frowned on in 'main stream' circles, and agnostic (if he speaks as an individual and shows no signs of belonging to a community, particularly a liberal religious community), while our Unitarian body which clearly avows the liberalism which others are now professing and which offers a spiritual home to the isolated agnostic, is virtually debarred from broadcasting under its own honoured name."

(continued from previous column)

At the same time, while making these strong criticisms and making a challenging claim for sound and viewing time, a tribute is paid to the present standard of religious programmes; in particular to such items as *Meeting Point* (B.B.C.) in which on a number of occasions personal relationships have been discussed in a constructive way and *About Religion* (I.T.V.) and *Sunday Break* (A.B.C.), where again a bold and imaginative approach has been reflected.

Where practical matters are concerned the memorandum urges that the fortnightly B.B.C. *Viewpoint* programme tends to be put on late at night. It urges that there is a case for better timing and that on Sunday evenings the religious programmes of the two channels should be shown at different times so that a viewer may listen to both if he wishes. At present the two programmes run simultaneously.

★

A feature welcomed is that of the B.B.C. programmes which seek to portray religion as an element in all human activity and less as something practised by special people in special buildings at special times.

While much of the memorandum is taken up with the religious aspect of broadcasting and Unitarian participation other aspects are by no means neglected.

It is suggested that the danger exists that the Committee may be distracted by a flood of detailed claims before it has real opportunity of studying the fundamental question—"what is broadcasting for". "What is a good programme? What essential qualities are found in all good programmes? How can the production of good programmes be encouraged and fostered?"

A good programme, it is pointed out, is not the same thing as "values" or "rightness". A good instalment of *Emergency Ward 10* will be a better programme than a poor *Panorama*; a good *Juke Box Jury* will be better than a dull *This Week*.

Current radio comment in the national press has urged the desirability of more regional stations, the introduction of commercial sound radio and the provision of a third television channel.

As to the merits of the first suggestion, doubts are expressed as to whether a real demand does exist for this. If it does, then it is felt that the need is to ensure good standards. Local sound programmes, it is suggested, if they are to come, need to be comparable with a first-class local newspaper.

Where the proposal for commercial sound radio is concerned it is stressed again that the Pilkington Committee's concern should be with standards. Will commercial sound radio provide a general standard of excellence of programme? It is felt that it would be highly regrettable if the B.B.C.'s present services were damaged by the necessity of competing with a new service whose main aim is to attract advertisers.

Doubts are expressed as to the desirability of a third television channel but if such is established it should be to serve a special purpose such as school broadcasts or minority programmes such as Network 3 now covers.

★

Briefly, these are the main points brought out in this vigorous and challenging document. It represents the efforts of a small sub-committee of the General Assembly Council consisting of Rev. A .B. Downing, Mr. A. K. Ross and Rev. J. Kielty. They have done a splendid piece of work on our behalf and the stimulating comments and suggestions put forward might very usefully be the basis for mid-week discussions in local congregations. At any rate, it is to be hoped that the document may not go unnoticed by the Pilkington Committee, and that it may give serious thought in particular to the comments on the existing religious " main stream " policy which governs religious broadcasting on both channels.

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## A LAYMAN'S DIARY

*March* 29. It was great news to learn today that the South African treason trial was over—and not through any choice of the Nationalist Government, but because the presiding judge had had enough of it. *Tonight* (BBC television) there was an interview with the African writer Alfred Hutchinson, one of the original accused, who escaped from South Africa to England a little time ago. As I watched this quiet, humorous, unvindictive man talking objectively about his appalling experience (" it became like a job, you felt lost when the Court wasn't sitting "), I reflected how lucky Dr. Verwoerd was, to be dealing only with patient easy-going Africans. How would he manage if his 12 million " neighbours " were Israelis, or Greek Cypriots ?

★

*March* 30. (*Stirlingshire.*) " Uncle Joe's Mint Balls Keep You All Aglow ! " Each year, about Easter, we take the boys up to visit their grandparents in Glasgow and Bridge of Allan, and each year the long train journey from Euston is enlivened by the sight of this thrilling announcement, painted in man-high letters on the side of a house in Wigan. I have never sampled Uncle Joe's hospitality, as the Royal Scot does not stop at Wigan, but I am always grateful to him for his reminder that we are half-way to our journey's end. (If you go by road, the same happy news is conveyed by the exhortation, on the side of another house in the vicinity, "If You Cannot Get Sanoper in the Neighbourhood, Leave the Neighbourhood". I have never discovered what Sanoper is.)

★

The Editor of the *Guardian* kindly prints today a letter which I sent him emphasising that the Unitarian evidence to the Pilkington Committee on Broadcasting was *not* just a claim for more broadcasts for ourselves. Our slogan, I said, was not " Unfair to Unitarians ", but " Above All—Quality ". We don't want to be known as " that church with a chip on its shoulder " ; if our evidence is read in full, it will be seen that our main concern is that, over the whole range of sound and television broadcasting, high standards of excellence should be maintained.

★

*March* 31. Once one starts noticing wayside signs, they begin to come in threes. Today I noticed : " The Dunblane Reading and Amusement Association " (10/- a year, " Ladies and Youths, 5/-"): outside a cottage, " Chicks Hatched to Order ": and, mysteriously, at the main-road gate leading to a distant and isolated farm. " No Commercial Travellers ".

★

*April* 1. I am enjoying *One Year's Reading for Fun* by the American art critic and historian, Bernard Berenson (Weidenfeld and Nicolson, 1960) It is a diary, packed with short perceptive comments, of the books he read during 1942, when he was 77 years of age (he died in 1959); he was then living in unmolested seclusion in Italy, although he was not only an enemy alien, but a Jew and a known anti-Fascist. An ideal holiday book, unless one feels guilty at reading, as it were, at second remove; and on that, Berenson himself says, " It may be deplorable, but I read ever so much more *about* the great writers and their works than I read the works themselves . . . . Not satisfied with the commentators, I gladly read *commentators on commentators* . . . . " I particularly like this quotation which he takes from Benjamin Jowett's *Plato:*

> " Whether we compare the theory of Greek philosophy with the Christian religion, or the practice of the Gentile world with the practice of the Christian world, they will be found to differ more in words and less in reality than we might have supposed. The greater opposition which is sometimes made between them seems to arise chiefly out of a comparison of the *ideal* of the one with the *practice* of the other."

★

*April* 2. The large parish church (Church of Scotland—that is to say, Presbyterian) was almost full for this morning's service, with many children, who all sat at the front, and not with their parents. No less than five babies were christened, in the *middle* of the service, which was a new thing to me, and rather pleasant. One was the child of the church officer and his wife, and another had come all the way from Bristol (the minister gave out the parents' name and address in every case, which had a " welcoming " effect). I do like the Presbyterian practice of singing " The Lord bless thee and keep thee . . . " to the child at the close of the baptismal service, in Lowell Mason's arrangement (*Church Hymnary*, 727). Do any of our churches do this, I wonder ?

★

*April* 3. Jamie's main concern this holiday has been to swell his collection of those little triangular stickers bearing town names that serve so effectively to obscure car windscreens and rear windows. If he has half an hour to spend in an unfamiliar town, he ignores its antiquities and scenic beauties, and prefers to scour the newsagents and Gift Shoppes until he has added the town's sticker to his bag. The more outlandish the name, the more the kudos ; today he was successful in Auchtermuchty and Tillicoultry. (This holiday, unfortunately, we shall not be anywhere near Auchenshuggle or Kirkintilloch.)

★

*April* 4. To discover what issues are really agitating Scotland, one turns instinctively to the correspondence columns of the *Scotsman*. In today's paper the qualified teachers are in full cry, as ever, against the species " unqualified teacher ", which they want to extirpate root and branch from the face of

the earth (one does not have this bitter controversy in England, surely ?). Other anxieties concern cars parking on the grave of John Knox, the use of "Fifeshire" for "Fife", and the precise dating of Easter Saturday: all these evoke great warmth and heat. One letter is dated (yes, *dated*) "Hunt 'e Gowk, 1961". A gowk, I am told, is a cuckoo; but how does that help ?

# Correspondence

*Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

### The Secular Society

Sir: Although I sympathise with the writer of the article, "The Secular Society" (April 8th), when he decries the lack of religious consciousness which prevails in this country today, I feel that his view of the future is unnecessarily depressing.

At the moment, we are drugged into spiritual apathy largely as a result of our increased affluence; this is something new and it fascinates us. But in time we will surely become adjusted to "never having had it so good", the novelty will fade, and the futility of life when lived solely at this level will become apparent. In spite of the so-called evidence to the contrary, this is, I think, what is beginning to happen in the United States. It may be "the done thing" to belong to a church, and that may be why many people do belong, but it could never have become so were it not for the awareness of many people of the inadequacy of a purely materialistic outlook on life.

This is obviously something which we cannot expect to take place overnight. The pressure to conform is such that we will go on conforming for as long as we are able; we will run away from our intimations of the meaninglessness of it all because we are afraid of the "non-being" to which it leads. But sooner or later, there must be a swing of the pendulum in the positive direction. We will come to see what Francis Thompson meant, when, in not altogether dissimilar circumstances, his attempt to evade the claims of Christianity having failed, he said:—

> "I stand amid the dust o' the mounded years,
> My mangled youth lies dead beneath the heap
> My days have crackled and gone up in smoke,
> Have puffed and burst as sun-starts on a stream.
> Yea, faileth now even dream
> The dreamer, and the lute the lutanist . . ."

It is at this point that it will begin to "become decent to plumb the religious tragedy", as the writer of the article put it.

*Sevenoaks.* Yours, etc., J. Whyte (Miss).

### Sacrament of Unity

Sir: I think we are safe in attributing Holy Communion to Jesus. It is the only service that I know that can keep ordinary people silent. This is an agricultural parish and our church-going habits are shockingly remiss. Eight o'clock communion interferes with milking but eleven o'clock Holy Communion on Easter Day was a revelation, a hundred or so roving farm people completely silent.

The barriers that worry Mr. Rutt are really facades and I imagine that any Unitarian separated by distance from his own chapel, if he explained his position and was a regular attendant at other services and functions would be acceptable at the Altar in most churches. And if the individual felt that it was a matter between himself and the Almighty and said nothing, there would certainly be no checking of credentials.

*Yeovonde, Somerset.* Yours, Norman D. Blake.

### You may be able to help

Sir: Many of your readers know of the work which Family Service Units are doing to help families where the parents have been overwhelmed by domestic and personal problems and care of home and children has deteriorated. May I ask if any reader would like to invite a child from one of these families for a holiday ?

We have Units in eleven industrial cities, and each summer we arrange for some of the children to spend a short holiday away from home. What they need above all is a warm welcome from someone with an understanding of children, and in recent years many children have spent very happy holidays in private homes, and so gained a valuable new experience as well as greater fitness to meet the winter.

We shall be grateful for new offers of hospitality this year. We select the children and see that they are free from illness and have a minimum of clothing. We may not be able to accept offers too far from our Units, but I shall be pleased to send further particulars to anyone who can consider helping us.

*Family Service Units,* Yours sincerely, David Jones,
*25 St. Mary's Grove, London, N.1.* *Secretary,*

Sir: I am working on a biographical study of Joseph Barker (1806-75), who was for part of his life involved with the Unitarian movement.

Although it is possible to obtain almost all of his works from libraries, there are certain autobiographical books which I would like to have permanently for reference. They are:—

The history and confessions of a man.
The life of Joseph Barker. Written by himself. Edited by his nephew John Thomas Barker.
Modern scepticism: a journey through the land of doubt and back again: a life-story.
Teachings of experience; or, Lessons I have learned on my way through life.

If any reader of the *Inquirer* has copies of any of these for disposal, I should be very pleased to buy them.

May I add that I should be glad to hear from anyone who has, or knows of, letters to or from Barker, although in this case I do not undertake to buy ?

Yours, Michael Brook.

*17 Elmfield North,*
*Millbrook Road, Southampton.*

### Thank You

Sir: Now that the most critical period of the Congo Emergency is passing, may we thank those of your readers whose generosity enabled us to send £87,000 for the relief of those who were dying of hunger. We are well aware of the support which has always been given to us by Unitarians.

The Congo is but one small part of a world in which approximately two-thirds are hungry, but experience has shown that once the facts of world poverty are grasped, great things can happen. The creation of President Kennedy's "Peace Corps" reflects a new awareness of the world situation. An earlier plan—that of Commander Manson—for bringing into the service of mankind the "mothball


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fleet" of the U.S. Navy is equally far-reaching in its possibilities. There should be—Commander Manson envisaged—a battleship, equipped as a hospital ship; a converted naval transport, carrying rice wheat and milk from the U.S. food stocks to the famine areas; and a floating educational centre, to coast around the underdeveloped lands, offering guidance in agriculture and public health. "This is my hope", said Commander Manson, "that the New White Fleet will bring people closer to people".

We believe that the response to such schemes as these could so change the climate of the world that the cold war would crumble and the waging of positive peace bring an arms race in reverse.

*War on Want*, 9 *Madeley Road*, Yours, Olwen Battersby.
*Ealing, W.5.*

## NEWS FROM WALES

ORGANISED Unitarianism in Wales is to be found almost entirely in the south, and mainly in the counties of Cardiganshire and Glamorgan. Two District Associations provide fellowship for 30 congregations. The older, and slightly larger, is the South Wales Unitarian Association. This includes all the Welsh-speaking churches of both Cardiganshire and Glamorgan (20). Their services and meetings are of course in Welsh. All the Cardiganshire churches are rural. On the other hand, the South East Wales Unitarian Society includes the English-speaking churches, all of which are in Glamorgan, and are mainly urban. The five Welsh-speaking churches in the Glamorgan area belong also to the S.E. Wales Society, which thus serves 15 churches. Each district has 5 full-time ministers.

March 18th was an historic occasion for Unitarianism in Wales. For the first time in their history the two District Associations held joint meetings to foster fellowship and to discuss matters of common interest. The meetings were held at Swansea, the geographical centre of the area, and the historical spiritual centre of Welsh Unitarianism. So successful and happy was the experiment that it is hoped to hold a joint meeting once a year. The morning was devoted to business: the G.A. Annual Meetings to be held in Swansea in 1965; the tercentenary celebration of the 1662 ejections; a Welsh Unitarian supplement to *The Inquirer* (which was agreed to); financial help for the Presbyterian College, Carmarthen; a memorial to the late Rev. Principal Park Davies; plans for the Unitarian tent at the 1961 Royal National Eisteddfod in North Wales; and report on the gradual conversion of the old Unitarian chapel at Cwmwrdu as a youth camp for Welsh Unitarian youth and others. The conference was honoured by a visit from the President of the G.A., Mr. A. L. Blake, accompanied by his wife. His encouraging address in the afternoon gave rise to a long discussion; and in the evening he preached a helpful sermon. The devotions in the afternoon and evening were conducted respectively by Mr. Lyn Bowen and Mr. Emrion Phillips, both of them students at the Presbyterian College, and both members of our Trebanos congregation. Incidentally they both gave us a first hearing of the New English Bible. During the day there was a meeting of the Welsh Advisory Committee which unanimously accepted Mr. Griffith Jones as a candidate for our Unitarian ministry, bringing the number of our candidates to 5. Mr. Jones is a member of one of the Rev. Jacob Davies's Welsh-speaking churches in Cardiganshire.

★

The next day, Sunday morning, March 19th, Mr. Blake preached at Trebanos, and visited our Gellionen chapel which is romantically situated in open country on top of a mountain. In the afternoon he inspected our little Penrhiw chapel which has been re-erected in the grounds of the Welsh National Folk Museum at St. Fagan's, near Cardiff. Sunday evening he read the lesson and conveyed greetings to our Cardiff church. Not content with this, on Easter Sunday, April 2nd, Mr. Blake returned to Wales, and visited some of our Cardiganshire churches, preaching at two of them. In the afternoon he preached at Llwynrhydowen, whence came one of his ancestors. Here electricity has just been installed in the manse and schoolroom, and is later to be put in the church also, as a memorial from their children to the late Mr. and Mrs. Evan Davies of Gerallt Penrhiwen. The Rev. Aubrey Martin, who is minister of this church and of Capel-y-Fadfa, has recently taken charge of a third congregation—that of Carmarthen, which has been without a minister since the death of Principal J. D. Jones of the Presbyterian College. As this congregation is becoming increasingly Welsh-speaking, the services are now conducted in both languages instead of only in English.

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The Rev. Jacob Davies also is in charge of three Welsh-speaking churches—Allt-y-placa, Capel-y-bryn, and Sychbant. At Capel-y-bryn the old primary school has been bought to convert into a district centre for Unitarian church and youth activities. During the three years of its existence the flourishing youth fellowship of this group of churches has already produced 2 candidates for our Unitarian ministry. It is hoped soon to have the new centre ready, and Edgar Evans, the prominent Covent Garden tenor who was brought up at our Capel-y-bryn church, has promised to sing at the opening concert. Members of the Sychbant congregation are prominent in public service. Alderman M. Ll. G. Williams, J.P., has recently been made a life-alderman in recognition of his more than 40 years of service to the Cardiganshire County Council. After chairmanship of most Council committees, he has now been Chairman of the Education Committee for 12 years. He is a brother of our Lampeter minister, the Rev. Oswald Williams, who is also a member of the same authority. Councillor Dilys Evans, J.P., also of our Sychbant church, is the first woman to become Chairman of the Aberayron Rural District Council.

Despite his 3 churches, the Rev. Jacob Davies finds time to edit the monthly Welsh Inquirer, *Yr. Ymofynydd*, and *The Pensioner*, which has a circulation of thousands amongst the old age pensioners of South Wales. Furthermore he is well known in Welsh broadcasting, and during the past two years has frequently appeared on TV both for the B.B.C. and I.T.A. For several years he was joint-author and scriptwriter of a popular weekly Welsh "Mrs. Dale's Diary", which described life in a country manse, and in which the minister preached a Unitarian sermon every week! Indeed Mr. Davies has never had as a broadcaster to conceal his Unitarianism. Thus on Good Friday he appeared in a filmed discussion of "Good

(continued on page 956)

*The*

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*Edited by* L. A. GARRARD, B.D., M.A.

List of Contents — April, 1961

Liberal Theology and its Possibilities Today
DR. KARL BARTH

Cyclopean Psychology
PROF. JOHN COHEN

The Immortality of the Soul
THE REV. DR. E. L. ALLEN

The Principle of Alternatives
DR. F. H. HEINEMANN

Sketch of Rudolf Steiner
M. ROBERTSON NICOLL

The Death of God
DR. H. P. RICKMAN

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# THE CALENDAR OF THE CHURCHES

## SUNDAY, APRIL 23, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BENNIS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KELLY
BILLINGHURST, Free Church, High Street, 11, Mr. S. R. MARTIN
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (April 30) Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. C. G. BOLAM
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. JOYCE HAZLEHURST
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHERVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Supply
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Mr. W. DAVIES
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, VACANCY
BRIGHTON, Christ Church, Unitarian, New Road, 11, Rev. JOHN ROWLAND, 6.30, Rev. R. H. BARKER
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRITTEN
BRISTOL, Oakfield Road, 11, Rev. A. H. BRITTEN, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Mr. W. R. STRACHAN
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Hobyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11, Rev. G. KERRI
DENTON, Wilton Street Chapel, 11, Mrs. WILSON, 6.30, Student
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mrs. D. M. MARSTON
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VINEY
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FINDOW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 33 Constitution Road, 11, Mr. J. STATON
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW (also 7, 1st, 3rd and 5th Sundays)
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MEYER-KLUGEL
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. W. MCL. WILLIAMS
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRK
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. MABEL BRAMES
GUILDFORD, Ward Street Church, 11, Dr. A. D. BELDEN
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRUCE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HELTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER New Meeting House, 11, Rev. EDGAR W. HILL, 6.30, Mrs. EDNA SPICER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. BRIAN L. GOLLAND
LEICESTER, Newarkenagh Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. DOWNING
LEWES, Westgate Chapel, 11, Rev. BARRETT TAYLOR
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30 Rev. Dr. P. N. TINDALL
LIVERPOOL, Brodie Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, 160d Stanley, 6.30, Rev. J. KEITH MURRAY
LIVERPOOL, Gateacre Chapel, 11, Miss H. Dewes-Williams, 6.30, Supply
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. BASIL SHERRY
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. R. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHEPPY
LONDON, Forest Gate, Upton Lane, 11, Miss E. M. BOTCHER
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MAURICE C. BAYFIELD
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. COCKRELL
LONDON, Hampstead, Brooksby's Walk, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill, Unitarian Church, 11, Mr. G. E. PARFREY
LONDON, Hope High Road, 11 and 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JEREMY GORING
LONDON, Mansford Street Church, Bethnal Green 6.30, Rev. E. G. LEE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stoney Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. ROBERT TAYLOR
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. JOHN HOWARD
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PRINCE, (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell) Channing Road, 11, Rev. E. W. DEAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOPPER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARBOYS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. F. KENWORTHY
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (April 30), 10.45 and 6.30, Mrs. M. WHITAKER
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 Mr. A. W. JONES and 6.30, Rev. BRUCE FINDLOW
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. G. L. STUART
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADDHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Student, 6, Rev. G. W. PITTS
PARK LANE CHAPEL, nr. Wigan, 11, Rev. GORDON L. CLARKE and 6.30, Supply
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Mr. C. J. ROBLING
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Mr. D. WEBSTER
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. L. J. HOBBS
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. LAWRENCE REDFERN
SOUTHEND-ON-SEA, Darnley Road, 6.30, Dr. A. D. BELDEN
SOUTHPORT, Portland Street Church, 11, Mr. N. CHARLTON, 6.30, Mr. J. C. TURNER
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KNOWLES
ST. HELENS, Corporation Street, 6.30, Rev. E. L. CLARKE
STOCKTON-ON-TEES, Wellington Street, 6.30, Miss HARSNT (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Mr. H. BEAUMONT
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. JOHN KELLY
TODMORDEN, Unitarian Church, 10.45, Mr. L. PROCTER, 6, Mr. R. LEE
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Mr. F. FITZPATRICK
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 6, Rev. H. MAGUIRE
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. W. PRESTLEY PHILLIPS, Styal, 6.40, Rev. W. PRESTLEY PHILLIPS
YORK, St. Saviourgate Chapel, 6.30, Mr. S. B. SHEPHERD

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

### AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFITH
MELBOURNE, Unitarian Church, Cathedral Place, C.2. Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FRATHINGHAM, 132 Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. WARREN
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. ERMINGER, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. T. M. WARREN. Meetings as advertised.

### CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JOHN H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWITT

### NEW ZEALAND

AUCKLAND, Unitarian Church, Pomaroky Road, 11 and 7, Mr. M. J. WILSON
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## Death

**Shaw.**—On April 11, 1961, Winifred Frances, widow of Doctor Oliver Shaw and daughter of the late Rev. Joseph Wood of Old Meeting Church, Birmingham.

(continued from page 954)

Friday and its Meaning "; and on April 17th he is to talk on "Yr, Ymofynnydd" in a magazine programme on Granada T.V. (Manchester). On May 11th, 2.45 to 3.30, he will appear on the National Network of the B.B.C. (Woman's Hour) with the Lord Mayor of Cardiff and Elaine Morgan, the playwright, to decide the best "Welsh Home-Maker". Mr. Davies is also known as a Welsh bard and poet and adjudicator.

★

The Rev. Elwyn Davies, nephew of Jacob Davies, is the active minister of Trebanos and Gellionnen (Welsh-speaking). Trebanos is perhaps the largest Unitarian congregation in Wales, having just reached 200 members. Institutions thrive and grow. Sunday School attendance is over 60; the Y.P.L. has about 35 members. The new church calendar is called "Ymatebydd" ("The Answer").

The congregation is at present vigorously raising over £1,000 to redecorate the church. The re-decoration of Gellionnen is to follow.

It is good to hear that also at Nottage (English-speaking) under the Rev. E. J. Williams 8 new members were dedicated on Easter Sunday.

Similarly at Swansea, following a year of severe loss by death, the Rev. L. Baker Short dedicated 7 Junior Members at the Annual Youth Service (March 5th), which was conducted entirely by the young people, with Julianne Symons as preacher. Ten senior members are also shortly to be welcomed. The Swansea Y.P.L. came third in the national Y.P.L. drama competition at Liverpool on March 25th. L.B.S.

## Elizabeth Davies

Bath Unitarian Church has lost a keen supporter in the person of Mrs. Elizabeth Davies, who died after several months' illness on March 17th. She was a sister of Mrs. Park Davis of Llandyssul and a Unitarian of many years' standing. She was a woman of keen intellect and strong emotion, and in her Unitarian faith intellect and emotion found an equal satisfaction. She took a lively interest in all things pertaining to the cause of liberal religion. Her cheerful presence and encouraging words will be greatly missed at Trim Street Church. Interment took place at Bathwick Cemetery on March 21st, the service being conducted by the Rev. Sidney Spencer. S.S.


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## THE INQUIRER

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## Pageants in 1962

Sir: I am writing to you in connection with the forthcoming celebration of the tercentenary of the Great Ejection of Ministers in 1662.

It seems likely that some of our churches and schools have decided to mark the occasion by holding a historical pageant. The Department would be glad to hear of any such event that is being arranged or is under consideration.

Yours sincerely, Dudley Richards

*Essex Hall,*
*1/6 Essex Street, London, W.C.2.*

**THE LONDON DISTRICT AND SOUTH EASTERN PROVINCIAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES**
(INCORPORATED)

The Induction of the Rev. E. D. Davies as District Minister will take place on Saturday 29th April, 1961 at 3 p.m. at Essex Hall 1-6, Essex Street, Strand, W.C.2

**Service: Mr. J. Robbins**
**Charge to the Minister: Rev. P. B. Godfrey, B.A.**
**Charge to the Assembly: Rev. Magnus Ratter**

*Tea price 1/- each will be followed by a Welcome Meeting and the Annual General Meeting, notice of which has been given already.*

Printed by SOUTH SHIELDS NEWSPAPERS, Ltd., High Road, Hilton, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Saturday (Wholesale) April 22nd, Holborn, Glasgow, Saturday, April 22, 1961